

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XII.

JUNE 1895.

No. 6.

EDITORIAL NOTES AND COMMENTS.

SINCE the Editor of this Magazine came to this city in 1879 he has received, welcomed, helped and directed as best he could many Roman Catholic priests who came to him to learn a better way of salvation and union with Christ than the Roman Catholic Church had taught them. Those who have been interested in this work and have followed it up all these years are fully aware of the good that has been accomplished in this special field of labor.

Of all the priests who have renounced allegiance to the Roman Church in this country Father Lambert is one the best. He was one of the most eloquent and learned priests of that Church for twenty-one years. As a missionary priest of the Redemptorist Order he had heard the confessions of thousands of Roman Catholics when holding "missions," and of hundreds of priests when directing their "retreats." He was a man of stainless life and character. On March 17, 1894, while he was conducting a mission or revival in the Roman Catholic Cathedral in Brooklyn he called upon the Editor of this Magazine and after many interviews he accepted the evangelical faith.

Then the Jesuit hounds began to

hunt him. They could find nothing against him. He had been the well beloved priest and confessor who had been kind and helpful to all who had come to him. But he had left "the Church," and he must be suppressed in some way. They waited a year, and when they learned that he had left the United States to enter upon his life work in the West Indies, they thought they could safely attack him. Morally he was unassailable, but mentally—he who had been a shining light of "the Church" for so many years—well, he must have been insane to become a Protestant. Accordingly the word went forth, and from Maine to Texas it was announced that Father Lambert was an inmate of an insane asylum. This malignant falsehood is exposed in this issue of THE CONVERTED CATHOLIC.

Father Ferrando, the priest of the Capuchin Order who came to Christ's Mission last month, and whose guest he will continue to be, delivered an eloquent and powerful discourse in Spanish in the chapel of the Mission Sunday, May 26, which was interpreted by Rev. Mr. Lopez, and will be published in our next issue. Ferrando is a true orator.

A Priest Favors the Public Schools.

It is such an unusual thing for a Roman Catholic priest to uphold the public schools that the sensational daily press of the country eagerly seizes upon such an astounding novelty and publishes it broadcast. The following dispatch appeared in the *New York Evening Sun*, May 20, 1895:

LAKE LINDEN, MICH., May 20.—Father Letellier St. Just, pastor of the Holy Rosary Church, has created a sensation in Catholic circles by preaching a sermon in which he strongly upholds public schools, denounces their detractors as un-American, and urges that every boy over 14 years of age be sent to a public school rather than to a parochial school.

It is no wonder that Father St. Just's endorsement of the public schools should create a sensation. The wonder is that any Roman Catholic priest should have the courage of his convictions and speak his mind freely. All Roman Catholic priests are slaves who, if they have convictions that run counter to the opinions or wishes of the bishop, must take the consequences. The bishops must obey orders from Rome, and, for the present, Satoll is the mouthpiece of the Pope in this country, and as he is continually exalting the parochial schools in opposition to the public schools, any bishop that would utter his honest sentiments regarding the public schools as Father St. Just did would be immediately ordered to Rome to "do penance" until he repented of his heresy. What will be the fate of Father St. Just, unless he recants his heresy against the parochial schools and retracts, or at least modifies, his eulogium of the public schools, is well understood in ecclesiastical circles.

An Appeal to Our Subscribers.

It will be a painful surprise to the majority of our readers to learn that more than one-third of the subscribers who paid for *THE CONVERTED CATHOLIC* last year have not yet renewed their

subscriptions this year. They get the Magazine regularly, and last month they received bills notifying them that their subscriptions were long past due. But only a small fraction of the due subscriptions has been received during the month of May. What is the matter with those Christian friends who have been receiving the Magazine these months past as in previous years, and who have expressed their approval of it, saying they have not only been benefited by it themselves, but that their Roman Catholic neighbors to whom they have loaned or sent copies have been edified, instructed and in many cases converted by reading it?

Many plead that the "hard times"—curtailment of capital and lack of work—have been the cause of their failure to pay the small amount of the subscription. In every such case we send the Magazine free for this year. But there are others who could send the subscription if they gave the matter attention. Well, we hope they will think about it this month, when they receive another bill which is sent with this issue. That bill will be the last for this year.

To Our Tried and True Friends.

We appeal to our friends who are interested in this work to help us make up the deficiency arising from the failure of these delinquent subscribers this year. We can do no more than to remind those negligent friends, and if they do not respond, that is the end of the matter. But we hope those who can help the cause at this time will do all they can to keep the work going, and thus be instrumental in leading souls from Popery to Christianity, and from the bondage of sin to the glorious liberty of the Gospel of Christ.

OUR SCARLET PRINCE.

We have still some copies of this excellent work on hand. We will send a copy free to anyone who will send us one new subscriber to *THE CONVERTED CATHOLIC*.

MALIGNANT ROMAN CATHOLIC FALSEHOODS REGARDING FATHER LAMBERT, CONVERTED REDEMPTORIST PRIEST.



REV. A. LAMBERT.

WE lay before our readers this month something unique in the line of calumny in the methods that the Roman Church intends to pursue in "making America Catholic," to use Archbishop Ireland's phrase at the Baltimore Catholic Congress. In the past Rome could invent calumnies, forge documents, and introduce corruption into the religion of Christ without fear of exposure, but thank God it is not so today. The following correspondence, comments and quotations from other papers regarding Rome's latest falsehood will be read with painful interest by our readers. It is shocking to see a great organization that claims to be the only true Church of Christ resorting to the basest means, such as only Tammany Hall would use in politics, to injure a man like Father Lambert. But the Roman Church is not the Church of Christ; it propagates falsehood; where-

as the true Church of Christ is a witness to the truth, for its Founder said "I am the Way, the Truth, and the Life." Rome is the embodiment of darkness, falsehood, and spiritual death.

DR. BUCKLEY'S LETTER.

Editorial Rooms of THE CHRISTIAN ADVOCATE }
150 Fifth Avenue, NEW YORK, May 7, 1895. }

Rev. James A. O'Connor :

DEAR SIR :—It has been reported to me that Father Lambert has become insane and is incarcerated in an asylum : is this true? Catholic papers are circulating the report and stating that he was undoubtedly mentally unsound when he left the Church. J. M. BUCKLEY

THE REPLY.

To the Editor of the Christian Advocate :

DEAR SIR :—In April, 1894, the following editorial note appeared in the first page of the *Christian Advocate* :

ANOTHER ROMAN CATHOLIC PRIEST
SECEDES.

Father Lambert, a well-known priest, has resigned from the Church and from the Redemptorist Order, of which he was a member. He is a native of Belgium, and has been in this country five years. He states in a letter to the Rev. Father Raus, Superior of the Order at Rome, that the decision is the outcome of a very long mental struggle, and that he cannot longer force his mind into submission to the Vatican. He affirms he has found intolerance and duplicity almost from the day of his ordination to the priesthood ; that he has come to the conclusion that there is only one High Priest, the Good-man, Jesus Christ, and one sacrifice not to be repeated ; and that he cannot longer remain without debasing his manhood.

Father Lambert is undoubtedly a man of great intellectual ability, well known in the West Indies, Canada and the United States from his powerful eloquence and vigor in the conduct of Catholic missions. He has associated himself with Father O'Connor, an ex-priest who for many years has conducted independent services in New York. It is

his purpose to devote himself to evangelical work.

Another editorial note in the *Christian Advocate* said, "It is the policy of the Roman Catholic Church to follow them [ex-priests] with opposition, persecution and contempt."

The following issue of the *Advocate* (April 19, 1894) contained a letter from the Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church, in which, after referring to the difficulties priests had to encounter in leaving the Roman Catholic Church, he said: "It is, besides, very difficult for them to come out and escape the imputations on character and the like."

In the history of the Roman Catholic Church perversions and falsifications of the truth are so general that it is needless to specify them. From the false decretals and forgeries of Isidore in the ninth century, whereby the Roman Church strengthened its power, to the present time, the policy of that Church has been to defame and malign its "rebellious children," including all the baptized Protestants who will not acknowledge the Pope of Rome as the vicar of Christ and infallible teacher of the universal Church.

The latest exhibition of this spirit of malignancy is in the case of Father Lambert. He came to me when he was conducting a "mission" or revival in the Roman Catholic cathedral in Brooklyn in March, 1894, saying he was sick at heart and weary in soul from the deceptions and superstitions of the Roman Church. I welcomed him as a guest of the Mission Home which I have established in this city for men like him. While with me he made several public addresses in Cooper Union and Masonic Temple explaining his reasons for renouncing Romanism. A few months afterwards he applied for admission to Calvary Methodist Episcopal Church, this city, and was cordially received by

Rev. Dr. Kendig and the members of the church. Subsequently he was appointed a local preacher of Calvary Church. During all this period he lived in this city, and in the fall, through the kindness of Chaplain McCabe, he was able to establish services in French in Central Methodist Episcopal Church, where he addressed a congregation of devout French people every Sunday until March 17, 1895. On March 24 he preached at our Christ's Mission chapel to a large audience, and the New York *Times* of March 25, in the report of his sermon, announced that he was to sail to Jamaica, West Indies, where his future labors were to be carried on.

Through the influence of Chaplain McCabe, who has always shown the utmost kindness to converted priests, Father Lambert had been commissioned by the English Wesleyan Church as a minister of that Church to Jamaica, and on March 30 he sailed for Kingston, after spending the previous day and night in my home. He was accompanied to the steamer by Chaplain McCabe's son, my family and myself, and departed for his new field of labor under the happiest auspices.

While he was on the ocean towards his new home *The Columbian*, a Roman Catholic paper published in Portland, Me., in its issue of April 6, 1895, contained the following item:

"Father Lambert, of the Redemptorist Order, who apostatized about a year ago and consorted for a while with professional 'ex priests' and that ilk, is at present an inmate of an asylum for the insane. Mental aberration was doubtlessly the cause of the unfortunate exhibition which he made on withdrawing from the Church."

A few weeks later I received another Roman Catholic paper, *The Southern Messenger*, published in San Antonio, Texas, under the control of the Roman Catholic bishop, in which the same item

was published as an editorial note, with this addition: "The Episcopal Bishop Johnston, of Western Texas, saw in this withdrawal 'a sign of the times;' what can he now perceive in the confinement of Father Lambert in a lunatic asylum?"

On May 8 I received the following letter from Father Lambert:

KINGSTON, JAMAICA,)
WEST INDIES, April 26, 1895.)

DEAR BROTHER O'CONNOR:

We are now in Jamaica. My appointment is to Coke Church, Kingston. All the brethren I have met have welcomed me cordially. On May 1st I begin my work at Coke's. We are three ministers attached to Coke. I am the junior. 1. Geddes; 2. Parnter; 3. Lambert. More particulars anon.

Please direct THE CONVERTED CATHOLIC to Rev. A. Lambert Wesleyan Book Concern, Kingston, Jamaica, West Indies. As yet I have not met Mr. McCartney, to whom you gave me a letter of introduction. I will probably call on him next week.

With every good wish for yourself and family, and renewed thanks for your kindness to me, believe me,

Yours faithfully, A. LAMBERT.

In religious affairs this case of malignant falsehood is without parallel in modern times. Where the Roman Catholic Church is concerned, it is not true charity for Protestants to be charitable to the uncharitable. Yours truly,

JAMES A. O'CONNOR,

Editor of THE CONVERTED CATHOLIC.

New York, May 16, 1895.

The Same Old Methods.

Under the above heading the following editorial appeared in the New York *Christian Advocate*, May 23, 1895, in connection with the foregoing letters:

Whenever a Protestant joins the Roman Catholic Church he is made much of, and his name and family connections are widely published. Whenever a Roman Catholic becomes a Protestant the

Roman Catholics usually insinuate something to the detriment of his moral character; if they cannot do that, they are willing to charge him with insanity.

About a year ago the Rev. Father Lambert, of the Redemptorist Order, withdrew from the Roman Catholic Church. The recent report that he was insane is without foundation. Father Lambert sailed for Jamaica, in the West Indies, some time ago, where he is now assistant pastor of the Coke Church in Kingston. Chaplain McCabe gave him the money to buy his tickets for Kingston, after having furnished him for some time an amount sufficient to support him, continuing to do so until after he received the urgent call to come to Kingston. When Father Lambert reached his destination the authorities there refunded the passage money to Chaplain McCabe, who informs us that he did not expect it, adding, "It was a charm and a joy to be of some service to so humble, so gentle, so scholarly a servant of the Lord Jesus Christ."

On our fifth page will be found a communication from the Rev. James A. O'Connor, of Christ's Mission, this city, who is himself an ex-priest, which presents clearly the facts concerning Father Lambert.

The Roman Catholic Church can be relied upon always to pursue secretly and, when it dares, openly, anyone who has the temerity to change his convictions and become a Protestant. Though, if he contents himself with becoming an open and avowed agnostic or infidel, he will quite likely be allowed to pursue his way in peace. In this respect its course is unchanged.

Tracing the Lie.

Our attention was first called to this falsehood concerning Father Lambert by the following letter from a prominent citizen of Portland, Me:

PORTLAND, ME., April 11, 1895.

Rev. James A. O'Connor:

DEAR SIR AND FROTHER:--I mail you herewith a copy of *The Columbian* of April 6, published in this city, that you may read the statement therein (marked), that "Father Lambert, of the Redemptorist Order, who apostatized about a year ago and consorted for a

while with professional 'ex-priests' and that ilk, is at present an inmate of an asylum for the insane. Mental aberration was doubtless the cause of the unfortunate exhibition which he made on withdrawing from the Church."

I hope the statement is false. My attention was called to it by a Roman Catholic young man, who accepted it as a true explanation for Father Lambert's conversion from Romanism. The April number of THE CONVERTED CATHOLIC gave me good encouragement, as one of Father Lambert's many well wishers and unknown new friends, to believe him to be happy and justly appreciated, and did not announce any "mental aberration," if I rightly remember. I was pained, therefore, to read the unwelcome news, and especially in a newspaper published under Romanist management in a city where Lambert held missions as a priest and received the cordial endorsement (since qualified) of the young man alluded to. I have thought it possible you may think it well in your next issue to stamp the statement as a calumny, if such it be.

In answer we wrote that Father Lambert was not insane and stated the facts in the case, adding that the papers had not been received. Shortly afterwards we received the following letter from a gentleman in Texas who had seen the same report in another Catholic paper: WEBBERVILLE, TEXAS, April 26, 1895.
Rev. James A. O'Connor:

MY DEAR SIR:—I write to ask you if the following statement in regard to Father Lambert is correct or not. The *Southern Messenger*, the Catholic paper published in San Antonio, Texas, of April 25, says: "The Rev. Father Lambert of the Redemptorist Order, who left the Church about a year ago, is at present an inmate of an asylum for the insane. From this fact it can be inferred that mental aberration had caused his withdrawal from the Church."

These are the exact words of the editorial. Are they true or not? If not, is there any foundation in fact for the report that Father Lambert has become insane. Is it not a fact that Catholics invariably slander and abuse both priests and laymen who leave the Catholic Church and join Protestant churches?

Now, Mr. Editor, if you will publish all or part of this letter and give the real facts in the case it will be very gratifying to me, and doubtless to many of your subscribers who are studying the teachings and tactics of the Romanists in America.

REV. W. W. HORNER.

Then came a second letter from the gentleman in Portland:

PORTLAND, ME., May 10, 1895.
Rev. James A. O'Connor:

DEAR SIR:—I am by this noon's mail in receipt of your letter to me of 9th inst. I send you by this mail a second copy of *The Columbian* of April 6, as per request.

You may make such use of my letter to you of April 11th as you deem best, excepting name and profession, as per your suggestion. I would gladly allow the use of the latter were it not that the Roman Catholic young gentleman of whom I spoke might thereby be mistrusted and possibly subjected to unnecessary and petty annoyances, as I procured the papers through him.

I understand that the item in question was copied from a Western Romanist paper, and that it has appeared in many papers of that persuasion.

Shortly after the receipt of the last letter we received the papers. The article spoken of by the gentleman from Webberville, Texas, and taken from the *Southern Messenger*, San Antonio, Texas, April 25, 1895, published by the Southern Messenger Publishing Co., under the auspices of Rt. Rev. J. C. Neraz, Bishop of San An-

tonio; L. William Menger, general manager, says editorially :

"The Rev. Father Lambert of the Redemptorist Order, who left the Church about a year ago, is at present an inmate of an asylum for the insane. From this fact it can be inferred that mental aberration had caused his withdrawal from the Church. The Episcopal Bishop Johnston, of Western Texas, saw then in that withdrawal 'a sign of the time;' what can he now perceive in the confinement of Father Lambert in a lunatic asylum?"

A German Roman Catholic paper, the *Excelsior*, published in Milwaukee, Wis., also contained this and other falsehoods regarding Father Lambert. It said in a news item from New York:

The unhappy ex-Redemptorist priest, Father Lambert, of Holland, who left the true Catholic faith and became a Baptist preacher, is in an asylum for the insane.

The most complete refutation of this wicked calumny that could be given is the letter received from Father Lambert himself from his new home in Kingston, Jamaica, published in our reply to Dr. Buckley's inquiry.

Father Lambert in Jamaica.

To cap the climax of Rome's infamy in this case we publish extracts from several papers of Kingston, Jamaica, giving an account of Father Lambert's reception in that city and of the first sermon he preached there :

[The Jamaica "Advocate," Kingston, Jamaica, May 11, 1895.]

Last Sunday morning the Rev. Father Lambert, recently converted from the errors of Romanism and admitted into the Wesleyan Branch of the Church of Christ, made his *debut* in Coke Chapel in this city under the general pastorate of the Rev. T. M. Geddes, to whom Father Lambert is assistant.

In the evening the Father officiated at Ebenezer Church on the Spanish

Town Road. At both services the crowded houses of worship bespoke the interest felt in the man and in his cause. He is an easy preacher, fluent, and self-possessed, a scholar as is evidenced by the facility with which he takes his positions and maintains them. He has a life of real usefulness before him; but the co-operation and sympathy of those to whom God has given him are among the conditions of his success. He is a brave man. Any priest who can openly renounce the fooleries and iniquitous doctrines of Romanism is brave. It requires the courage of one's convictions to break away from the traditions and the influences of early education. We hope that Father Lambert will prepare himself to find the work hard and the path thorny; and we hope that the Wesleyans, than whom no body of Christians are more evangelical, will love and cherish the minister who has sacrificed so much in the cause of truth.

We continue to call him "Father" Lambert, because his present relations to Christian believers are to-day more those of a father to his family or a shepherd to his flock than they have ever been. Yesterday he was a *Master*; to-day he is a *Minister*—yesterday he was a *vassal* of the Pope; to-day he is a *free man* in the liberty of the Gospel of Christ—yesterday he was the representative of a system which has no place in the economy of grace; to-day he is a member of the great Christian brotherhood. He ought to be well sustained, and he ought to help others to escape from the errors which he has renounced.

The *Advocate* welcomes Father Lambert to Jamaica, and we assure him of hearty support in his noble mission.

[The Gall's Daily News Letter, Kingston, Jamaica, May 7, 1895.]

As was announced in our Saturday's issue, among the preachers for Sunday was the Rev. A. Lambert, ex-Roman

Catholic priest who has been converted to Wesleyan Methodism, to occupy the pulpit at Coke Chapel in the morning. This announcement in the papers seemed to have caused some interest in Wesleyan circles, for on Sunday long before 11 o'clock—the hour of service—from about 10.15 people were seen wending their way to Coke Chapel. At a quarter to eleven it was discovered that there would be a crowded congregation, so the Beadle and his assistant got chairs and benches in preparation, which they placed at the entrance and along the aisles of the Chapel. But at 11 o'clock when the organ "struck up" it was seen that there was hardly standing room. The Rev. Mr. Lambert then came out from the vestry and went on the rostrum. While ascending the steps of the rostrum there were thousands of eyes fixed on him, and not until he had taken his seat did they remove even to look at a neighbor sitting in the same pew. The Rev. Mr. Lambert took for his text 1. Cor. iii., 22–23—"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are God's; And ye are Christ's and Christ is yours." Mr. Lambert is gifted with a very strong voice, and preached an eloquent sermon, which was attentively listened to. At 7 o'clock in the evening he preached at Ebenezer Chapel, on the Spanish Town road, to a very large congregation. The chapel has never been so crowded, except on the occasion of the Rev. Mr. Macauley, ex President of the English Conference, when he delivered his address to the young men in Jamaica a few years ago, along with Mr. Samson. The churchyard was also crowded and many persons who had heard Mr. Lambert at Coke Chapel, went to Ebenezer to hear him again.

The same paper said in its issue of Thursday, May 9:

On Tuesday evening there was a reception meeting held at Edmondson Hall for the purpose of introducing to the congregation the Revds. A. Lambert and G. C. Hardwick who have lately been appointed to the Coke Circuit. There were present the Revds. George Lockett, T. M. Geddes and R. M. Parnter. After the reverend gentlemen were introduced to the congregation and some complimentary speeches made, the meeting dispersed.

Do the Papal editors of the United States require any further proof that Father Lambert is not an inmate of an insane asylum? If the Roman Catholic Church had supreme power in this country Father Lambert and the Editor of *THE CONVERTED CATHOLIC* and other ex-priests would be incarcerated in an asylum or monastery, without trial by judge or jury. The Pope claims to be the supreme judge of all things on earth and in heaven, as the late Cardinal Manning said, but as yet he has not such power in this Republic, and with the blessing of God he never shall. The whole Popish system—religious and political—is one of corruption, fraud, dishonesty and lies. "Come out of her, my people," says the Lord God, "and be not partakers of her iniquity." Let the prayer of every Christian go up to the Throne of Grace for the deliverance of the people who are the victims of that iniquitous and diabolical organization.

Roman Catholic Forgeries.

Forgery, fraud and falsehood have characterized the Roman Catholic Church in building up her power. One hundred and nine letters or epistles are attributed to the first forty popes, assuming that St. Peter was a pope and died in Rome, and out of this number eighty-four are now admitted by many Roman Catholic authors to be forgeries, and twenty-five claimed to be genuine. If we take away the two epistles written by St. Peter we have only

twenty-three genuine out of 107 attributed by Roman Catholic authors to his successors up to the year 1191. Of those set down as forgeries only one has not Roman Catholic testimony that it is forged. Dr. Du Pin of the University of Paris agrees that all are forged except one; but the two French Jesuits, Labbe and Cossart, who collected the councils, say that five were genuine epistles, and that Cardinals Baronius, Bellarmine and Perron; with Contius, Antonius, Augustinus, Lorinus, Sismond, Ducaeus, Petavius, Merca, and Bosquet, all agree that the other epistles were forgeries. Devote, archbishop of Carthage and secretary to Pope Pius VII., a writer on Canon Law, says of these documents: "All Catholic writers, excepting a few who would not take the trouble to examine carefully, have willingly confessed that they are forged." Four hundred years ago many Roman Catholic writers held that all these letters were true.

What was the object of these forgeries? The answer is given in the words of Severinus Binus, archbishop of Cologne in 1608, who says: "Most of those letters of the Popes were written about the primacy of Peter; the dominion of the Roman Church; the ordination of bishops; that priests are not to be injured nor accused nor deposed, and about appeals being made to the Apostolic See."

In the ninth century a collection of epistles was published under the name of Isidore Mercator, containing the forged epistles referred to, and others similarly forged, with some genuine epistles and also forged decrees. The name Isidore was given to this collection in the hope of having them attributed to Isidore, a famous bishop of Seville in the seventh century.

As these forgeries were also found in the Roman Breviary, the Council of Trent formally authorized Pope Pius

IV. to correct the Breviary. He did correct it and issued a bull commanding the use of it as corrected. Yet in the office for April 26 and December 31 we find that the Breviary still refers to the councils of Popes Marcellinus and Sylvester, both of which are admitted by the authors quoted above as forgeries.

The Breviary says in the fifth lesson of the second nocturn of April 26: "Marcellinus, the Pope, during the persecution of Diocletian, became terrified and offered incense to the idols. He soon repented of his sin and so much grieved was he that he appeared before the Fathers of the Council of Sinessa clad in sackcloth and confessed his fault with many tears. No one, however, dared to condemn him, but all cried aloud with one voice: Judge thyself out of thine own mouth, not by our judgment; for the First See may be judged by no one. Peter also fell through the same feeble courage, and he cried and begged pardon of God with the same tears" (*Tuo te ore, non nostro judicio judica: nam primus sedes a nemine judicatur. Petrum quoque propter eandem animi infirmitatem deliquisse, et a Deo similibus lacrymis veniam impetrasse*). Thus it will be seen that the "primacy of Peter" is a confessed fiction.

In the sixth lesson of the feast of St. Silvester, Pope and Confessor, after describing what was done in the Council of Nice, the Breviary continues: "He held a second council at Rome, which was attended by 284 bishops, where Arius was again condemned." This council also made several decrees which the Church has since used to good purpose in extending its power; for instance, "that a laic should not accuse a cleric of crime" (*ut laicus clerico non inferret crimen*), and "that no cleric should be summoned before a civil judge" (*ne clericus apud profanum judicem causam disceret*). No such councils were held, and the records are forgeries.

CONVERSION OF A DISTINGUISHED SPANISH PRIEST.

ON Saturday, May 17, there came to Christ's Mission a distinguished Spanish priest. He was accompanied by an attache of the United States Legation at Venezuela, who was returning to this country and kindly took charge of the priest until he safely landed him in Christ's Mission. Both gentlemen brought letters of introduction from American Christians in Venezuela, that of the priest being as follows :

CARACAS, VENEZUELA, May 10, 1895.
Rev. James A. O'Connor, Christ's Mission, New York, N. Y., U. S. A.

DEAR BROTHER :—This will introduce to you Senor Manuel Ferrando, the Capuchin monk, Father Eduardo de Pego, who has just abandoned his Order and left Rome on religious grounds. Confiding in your cordial invitation to priests, we send him to you with the request that you afford him a refuge for a time until he can study Protestantism, join some body of Christians and make arrangements to enter the ministry. At my husband's request I write for him, as he has been kept busy in trying to outwit Mr. Ferrando's Catholic friends (?) and arrange for him to get off to New York. As we have no mission open here and my husband is away nearly all of the time, we could not care for him here, or provide a quiet refuge for him while studying and making his plans. We ask your special interest in his case and that you will endeavor to prepare him to return to labor in this needy and neglected field. He will give you an account of the persecution he has received here.

Senor Ferrando is a refined and cultivated gentleman, of a very wealthy and highly connected family in Spain, and has been the pet of the pope, cardinals and bishops, and, as secretary of the Order for several years in Spain, is in possession of many of their secrets, so that

they not only hate to give up such a prize, but also fear his exposing their secrets.

He joined the Capuchin Order against the wishes of his family, from the desire to live a pure life and devote himself to the service of God and mankind. He found himself sadly disappointed in the Order, and feared lapsing into infidelity. Thinking that he might find happiness in the life of a missionary, he came, about a year ago, to Colombia as a missionary to the Indians. Through different instrumentalities he learned something of Protestantism and commenced to hope that he might find in it what he had failed to find in his own Church. He sought and obtained private interviews with Rev. Mr. Pond, the Presbyterian Missionary in Barranquilla, and from him received a letter to Mr. Norwood, and thinking they would find him in Curacao came there, having in Cartagena announced to the Bishop Senor Ferrando's determination to leave the Order and the Church of Rome. Finding, on landing in Curacao, that Mr. Norwood was here, Mr. Pond wrote him begging him to come to Curacao to meet them. Although on the eve of starting on a long voyage around the coast in his work as Bible agent Mr. Norwood thought he could not refuse such an appeal and opportunity. When the Catholics knew of the case they were wild with anxiety, and commenced to use all the means in their power to get him away from Mr. Norwood. But Mr. Ferrando lectured twice in the theatre and came with him to Caracas. Of what has happened here since he and Mr. — will tell you. He has been so harassed that he has had very little quiet time for study.

We will write to our Christian friends and get them interested in Ferrando, and also in Christ's Mission. For some

time, ever since reading of Father Lambert's conversion, I have wanted to write to you to ask you to take an interest in Venezuela, and try and send some of your converted priests to work in this needy and neglected field. I know that your work has been for Catholics in the home land, but am persuaded that you also love the foreign work, and that a foreign mission department added to it would only increase the interest in your mission.

Again asking your help and earnest prayers in favor of Senor Ferrando, and that you will kindly let us hear from you as to his progress and plans,

I remain, yours in the work for the conversion of Roman Catholics,

ALMA R. NORWOOD.

To the above the Rev. Mr. Norwood added the following note:

My Dear Brother O'Connor:

I wish to add a line to sanction all my wife has said above, and to beg you to give especial attention to the spiritual enlightenment of this talented and brave young man.

Of course, all American customs and even food will seem very strange to him at first, and he will need the gentle encouragement of Christian hearts full of sympathy for a stranger in a strange land and under strange circumstances. I think you will find him a gentleman and a Christian so far as he knows Christianity. I am agent of The American Bible Society for Venezuela and Northern Colombia.

Yours fraternally, JOSEPH NORWOOD.

Ferrando's Own Story.

Senor Ferrando's history and the story of his persecutions was told in the New York *World*, May 20, 1895, under the following startling heading:

"An Apostate in Peril. Exiled Capuchin Monk Tells the Story of His Persecutions in Venezuela. American Consul Protected Him. People Stoned Him and Wanted to Put Him in a Mad-house.

"On the steamship Philadelphia, which arrived Saturday from Venezuela, was an apostate and exiled Capuchin father, a cadet of a noble Spanish house, who had renounced the Catholic faith at the risk of his life. While Father Superior of a Capuchin monastery he was known as Edwardo le Pego. Now he is Signor Manuel Ferrando de Ortollak. The story of Ferrando's conversion was communicated by Rev. Joseph Norwood, an evangelist now travelling along the South and Central American coasts in a schooner yacht, and Rev. Mr. Pond, of the Presbyterian Church, who is also laboring in those countries. Senor Ferrando told this narrative to a *World* reporter yesterday:

"I am of a Castilian family. It was my father's intention that I be educated for the bar. I leaned towards the church, however, and secretly studied with that in mind. In 1888, while my family were still against that course, I became a Capuchin monk.

"Four years later I was assigned to the monastery of San Lucar de Barrameda in Spain. This position brought me trouble, for I had been in that monastery only a short time when I was called on to petition that Mother Sacramento, of the Order of Adoratrices, be canonized. I refused, as I considered she had done nothing that raised her in any way to the elevation of a saint.

"Through this I was brought into correspondence with the Pope. In 1893 the Church in Spain became so distasteful to me that I asked permission to leave San Lucar de Barrameda. The permission was granted, and I left for Colombia where I hoped to do work for the Church among the Indians.

"A priest of Spanish birth, Father Sopana, accompanied me. We were assigned to the parish of Rosario, near Barranquilla, where for a year we labored. Sometime before Father Sopana was sent to the coast, the field of Mr. Nor-

wood, and while working for the Church of Rome he was brought into discussion with the Protestant evangelist.

"I heard of it, and privately sent Father Sopana to the Rev. Mr. Pond to learn something of the Protestant faith. Instead of sending the documents I desired, Mr. Pond came to me at the parish of Rosario. He expounded the doctrines of his creed, and I, who had been dissatisfied with certain teachings of the Catholic Church, listened to him with increasing interest.

"Eventually he prevailed upon myself and Father Sopana to cast aside the robes of our Order and journey to Curacao, Dutch Guiana, where Mr. Norwood had just arrived in his yacht. There both he and I renounced the Church of Rome and, at an evangelical meeting in a theatre, we told why we had done so.

"People of my race and creed cried that I was insane. They applied to the Spanish Consul to have me sent to a Spanish mad-house. He refused, and then they attempted to capture me. I eluded them, but Father Sopana fell among them. They labored with him, and offered him gifts if he would return to the Church.

"Attempts were then made to have President Crespo demand me from the American Consulate. The President refused. Then an attempt was made to bribe the Governor of Caracas to have me arrested. He refused. I know this, because one of my Order told me to fly for my life, or the people would kill me.

"To escape them Mr. Norwood took me on his yacht, and I boarded the Philadelphia. I will study to become a minister, and when I am ready I hope to return to Curacao and Barranquilla to work as a Protestant missionary.

"The Rev. James A. O'Connor, of Christ's Mission, No. 142 West Twenty-first street, to whom Senor Ferrando came with letters of introduction from

Mr. Norwood, confirms the story. Senor Ferrando is an intelligent, scholarly young man. He says should he return to Venezuela now there is no doubt his life would be in danger."

FATHER FERRANDO IN CHRIST'S MISSION.

Senor Ferrando is now at Christ's Mission, and at the service in the Mission chapel Sunday evening, May 26, he was introduced to the congregation. Though speaking Spanish and Latin he cannot yet make an address in English. But he dictated the following sketch of his life, which with the foregoing was read to the congregation by the Pastor:

SKETCH OF HIS LIFE.

"I was born in Pego, province of Alicante, Spain, in the year 1866, and am a member of the old Castilian nobility, being related to the Marquis of Colomel and other nobles. I was educated in Alcoy University, Alicante, and graduated from there in the year 1882. I then studied law until April 1888, when I joined the Capuchin Order and entered a monastery, where I studied for the priesthood. After passing my examinations in Antequera, province of Malaga, in April, 1890, I was ordained a priest by special dispensation of the Pope. In December, 1892, I was elected Superior of the Monastery of San Lucar de Barrameda, province of Cadiz, and came to South America in 1893 and was assigned to the Central Mission in Colombia. After doing missionary work there I went to La Guagira in February, 1894, and in June of the same year in my missionary tour I visited Nevada. In January of this year my labors extended to Barranquilla, where I came in contact with Protestants, and had to flee to Curacao and from there to Venezuela, from which country I sailed for the United States, and am now safe and happy in Christ's Mission under the care of Rev. James A. O'Connor."

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

THE services in Christ's Mission chapel on Sunday evening, May 11, were of unusual interest to those interested in the work of Pastor O'Connor. Rumor had been set afloat by Catholic newspapers that one of the priests who had been converted to the Protestant faith in Christ's Mission and left the Roman Church had been confined in an insane asylum, and Mr. O'Connor had announced that he would speak on "Roman Catholic Falsehoods Regarding Father Lambert, the Converted Redemptorist Priest." Many friends of the former priest gathered to hear what calumnies his former coreligionists had been propagating concerning him. A full explanation was made and the letters referring to the case were read.

The reading of these letters had worked up the audience to a high pitch of excitement. When the climax was reached in the reading of Father Lambert's letter, there was a suppressed murmur of applause from all present. Pastor O'Connor then told of similar attempts that had been made some years ago to injure himself by the misrepresentations of Jesuits and Roman Catholic editors, which were unsuccessful.

To the Roman Catholics present the pastor spoke words of kindness exhorting them to come out of that false religion which had deceived them even as the Jesuit editors had lied about Father Lambert.

At the services Sunday evening, May 18, the pastor again referred to the villainous calumny which the Pope's agents in the press had circulated regarding Father Lambert. He then preached a sermon on the perversions of Scripture to which the Roman Church resorted to obtain spiritual power over

the people. It sought to make them "do penance" instead of "repent," to bolster up the doctrine of the necessity of satisfying for sin by the performance of "penances" imposed by the priests in confession.

There is no subject more frequently discussed by Roman Catholic priests than the necessity of doing penance, and their people are always told that the New Testament imposes upon them the obligation of performing some external acts which would show inward sorrow for their sins. They quote from Matt. iii. 2, and other places where the Douay version mentions the words "do penance." It has always been supposed that Roman Catholic translations of the Bible were unanimous in the rendering of these words, but that is not so. The New Testament translated by Archbishop Kenrick of Baltimore, which has the approbation of the Ninth Provincial Council of Baltimore, and was found orthodox by the Propaganda, does not agree with the Douay version in these passages, but gives the texts the same as in the Protestant version.

Archbishop Kenrick was one of the most learned bishops of the Roman Church in the United States in his time, and brother of Archbishop Kenrick of St. Louis who was recently deposed because Rome had never forgiven him for refusing to sign the decree of Papal infallibility. Those brothers were too learned and honest to accept any and every doctrine of Romanism because "the Church" said it was so.

Kenrick gives Matt. iii. 2, thus: "Repent: for the kingdom of heaven is at hand," which in the Douay version is translated: "Do penance: for the kingdom of heaven is at hand." In a foot-note on this passage Kenrick says:

"Repent does not fully express the force of *Metanoiete*, which implies sorrow of heart with corresponding works; but its simple form answers better than 'do penance,' which usage rather refers to external inflictions. This is a Latinism which, however, is generally adopted."

In Luke xiii. 3, Kenrick translates, "No, I say to you: but unless ye repent, ye will all likewise perish;" and in verse 5, "No, I say to you: but unless ye repent, ye will all perish in like manner." In the Douay version these verses read: "No, I say to you: but unless you shall do penance, you shall all likewise perish;" and, "No, I say to you: but except you do penance," etc.

In Acts ii. 38, Kenrick translates, "Repent and let every one of you be baptized," while the Douay version reads, "Do penance."

Kenrick also differs from the Roman Catholic version in his translation of John ii. 4—*Ti emoi Kai soi*—which he renders, "What hast thou to do with me," and in the Douay version we find, "What is it to me and to thee." In chapter v. 32. of the Ephesians, Kenrick reads, "This mystery is great," and the Douay version, "This is a great sacrament." In a note Kenrick says, "I have preferred the literal rendering of the Greek, lest I should seem to seek support for the sacramental character of marriage in an ambiguous word." In many other passages Kenrick notes similar mistranslations.

These are only a few of the differences between the two Roman Catholic versions. In support of his translation he says: "Some have been offended at my adoption of the term 'repent' instead of 'do penance' in several passages of the Gospels. Had I been the first to innovate in this regard, I should feel that I had acted rashly, but I only followed up what others had begun. . . . No one acquainted with the Greek could question that it expressed more

directly the *change of mind* or compunction, although it was used to signify, in general, penitential exercises." (*Gen-introd. to Acts.*)

At the various services during the month many Roman Catholics were present and their special need of spiritual enlightenment was kept in mind by the pastor in all his discourses. Special services were also held for the Junior Order of United American Mechanics, who attended in large numbers. Those who could speak German extended a hearty welcome to the learned Roman ecclesiastic, Francis Xavier Ess, Ph. D., who came to Christ's Mission from the Roman Catholic seminary of Troy, N. Y., and is a guest of the Mission.

Pope Pius IX. in Purgatory.

Maud Howe Elliott, writing from Rome to the New York *Mail and Express*, describes the great requiem mass that Pope Leo XIII. offered some months since for the repose of the soul of his predecessor, Pius IX. She said:

Having a few weeks since taken part in the superb service in memory of Victor Emmanuel in the Pantheon, it seemed only right that I should put on a black satin dress and throw my black lace mantilla over my head and step over to the Vatican to hear the mass said for the repose of the soul of Pius IX. The mass, celebrated by the actual Pope, in memory of his predecessor, has always been one of the most solemn of the functions of the Roman Church.

The morning was a stormy one, but that did not keep away the crowd of Romans and strangers who had obtained the greatly coveted invitations to this important occasion, and the Sistine Chapel was filled at an early hour with a mass of well-dressed people, too many people, as there always are at Roman gatherings, whether sacred, festive, popular or musical. My neighbor, Leo XIII., looked very much as he did last year, when I saw him at the same ceremony, a little more ethereal, perhaps; a little less like a man, and more like a spirit, than a twelvemonth since, but otherwise unchanged.

The music—Palestrina's—was very beautiful, the costumes of the church dignitaries and the foreign ambassadors superb in their mediæval richness of material and perfection of design. The jewels of the noble Roman matrons, the beauty of the maidens, all contributed to the pleasure of this truly æsthetic ceremony.

A person with ordinary common sense might well ask, how could this "æsthetic ceremony" benefit the soul of the dead Pope? Even the most devoted Roman Catholic could only answer that a requiem mass is designed to give relief to a soul in purgatory. The assumption is, therefore, that the soul of Pius IX. is in purgatory which, according to Roman theology, is "a place of punishment in the other world where souls suffer for it an indefinite period—may be millions of years—before they can go to heaven." What! Pope Pius IX., who had been "Vicar of Christ" for more than thirty years, is still in purgatory, fourteen years after his decease! During his long pontificate he had granted innumerable indulgences to get other souls out of purgatory—if the Roman Catholic theology be true—and he made no provision for his own soul. Surely he was a foolish man if he had the power to grant indulgences to others and did not appropriate some for himself. If Pius IX. had sorrow for his sins—true repentance—and faith in the Lord Jesus Christ and the atoning power of His blood, "which cleanseth from all sin," he could not be in purgatory now, but would have received the reward of a good and faithful servant in the enjoyment of the presence of the Lord.

The requiem masses offered for the soul of Pius preclude the idea that he is in heaven. Evidently his successor does not believe that he is among the blessed. If he did he would not hold such an "æsthetic ceremony" for his soul. Leo knew Pius well, probably better than any other man in Rome and

he fully realized how much the latter needed prayers and masses. Hence the annual requiem mass for his soul. If our Roman Catholic friends should deny that Pius IX. is in purgatory, and Leo XIII. assumes that he is not in heaven—where then is he? Awful thought! Let our Roman friends settle this among themselves.

Ex-Monsignor Capel.

The New York *Independent*, May 16, 1895, had the following item:

It is said that Mgr. Capel, the "Catesby" of Disraeli's "Lothair," the Roman ecclesiastic who was so prominent and popular a few years ago, is now a prosperous ranchman in California. It was reported at one time that the Mgr. had been practically "retired" by the authorities at Rome, and was not in good standing at home. He demanded a retraction from the *The Living Church*, which published the statement, but was refused.

It is many years since Capel officiated as a priest. He left England under a cloud about twelve years ago, and after a residence in New York for some months, during which he "converted" Colonel George Bliss, the noted Republican politician and counsel for Archbishop Corrigan, another cloud fell upon him thicker and heavier than that which drove him out of England. The daily papers published much unsavory gossip about him at the time, and then he went West. In California another cloud overwhelmed him and he disappeared from public view. It was said by the California papers that he became tutor to the son of a Countess Valensin in a ranch in that State, and that the Count objected to his presence in the household. Capel cut a great figure in England as a "Converter" of Protestants until Disraeli's satire punctured his bombastic pretensions. As he is now "a prosperous ranchman" he will doubtless continue in secular life and let the Roman religion go to the dogs.

❧ CONVERTS FROM ROME. ❧

LAST April a converted Catholic gentleman, a young lawyer of this city, requested us to give him a letter to a large Presbyterian church of which he desired to become a member.

For more than a year he had been attending the Sunday morning services of that church, and the sound doctrine of the great preacher who ministers to the congregation wonderfully helped him in his spiritual life. On Sunday evenings he frequently attended the Reformed Catholic services and spoke at the prayer meetings. As we knew him well and esteemed him highly as a brother beloved in the Lord, we gave him the letter he asked for. When he called upon the pastor of the church he was cordially received and welcomed as a member of the church, and was told that he would find many other converted Catholics also members. "Indeed," said the pastor, "so many converted Roman Catholics have been received into this church during my pastorate, and especially in recent years, that we scarcely give any attention to the fact that they had been Roman Catholics."

To our personal knowledge this is literally true of every Protestant Church in this city. When we meet the pastors at the meetings of the Ministerial Association on Monday mornings we are told of the reception of Catholics into the churches. The pastors know that such information greatly encourages us in this work, and they heartily wish it Godspeed. They recognize the fact that it is not alone opposition to Romanism that inspires our work, but also an earnest desire to labor for the conversion of the people, to bring them from the darkness of Popery into the light of the Gospel. Every true Protestant should oppose Romanism by all honorable means, and as Christians who are stewards of the Lord's gifts of salvation and grace, they

should seek the conversion of the people who are the deluded victims of that false system of religion, remembering that their own ancestors had been converted from Popery in days gone by.

WHAT BECOMES OF CONVERTS.

The friends who are interested in the converts from the Roman Catholic Church who were for a time at Christ's Mission or were associated with the Reformed Catholic movement while the services were held in Masonic Temple and our office was in the Bible House, frequently inquire about individual converts and their present work. We have good reports of such converts and from time to time their progress is noticed in this magazine. In a recent issue we referred to the successful work of Rev. J. F. McNamee, pastor of a prosperous Baptist church in Chicago, who was one of the first converts of this movement. Last April a delightful greeting came to us from our beloved brother, Rev. D. F. McFaul, who had been our predecessor in St. Mary's Seminary, Baltimore, and whom we welcomed out of the ranks of the Roman priesthood in 1881. After taking a full course of study in Drew Seminary, the great Methodist Episcopal institution at Madison, N. J., Father McFaul was received into the Wilmington, Delaware, Conference, and is now one of the most honored ministers of that Conference. Another of those distinguished converts who had been with us for a year, is now a Professor in Alfred University, Alfred, N. Y. The *Alfred Sun*, May 16, 1895, thus speaks of Professor Waldron :

LATIN DEPARTMENT.

Professor F. A. J. Waldron, A. M.:

The Latin Department of Alfred University is under the efficient management of Prof. F. A. J. Waldron and is in a prosperous condition.

Professor Waldron was born in

Springfield, Ill., September 17, 1862, and educated in the public schools of that city, graduating from the Springfield High School in 1879. He removed to Philadelphia and later to Chester, Pa., and for some time engaged in mission work in New York City. He graduated from the University of Rochester in 1886 and from the Rochester Theological Seminary in 1893. One year during his studies in Rochester he taught in Jackson College, Miss., and was called to his present position in 1893.

Professor Waldron's brother, William, who for the last five years has been at Mr. Moody's school at Mount Hermon, Mass., is now pursuing his studies for the Gospel ministry at Alfred University.

Another converted Catholic who had been associated with us graduated from Princeton Seminary, and after a few years in the pastorate entered Harvard University where he received his degree. He is now classed among the leading teachers of the country.

Another converted priest who had been several months at Christ's Mission Home three years ago is now practising medicine in Connecticut. The friends of this cause will be pleased to hear these good reports of those converts in whom they have been interested.

ENGLISH PRIESTS CONVERTED.

The following item of religious news appeared in the London *Daily Chronicle* last month :

A Roman Catholic correspondent informs us that the Very Rev. Father Philip Limerick, O. P., and the Rev. Father Upton have seceded from the Roman Catholic Church. Our correspondent adds that since the definition of Papal infallibility in 1870 the following priests have seceded from the Roman Catholic Church in England, although the list is by no means complete : Rev. Fathers Suffield, Morewood, Cavanagh, Case, Bradely, Limerick, Edgecombe, Addis, Law, Hutton, Whitehead, Matthews, Hargrove, Klein, Palgrave, Upton, Crowe, Clifford, Maples, Roberts, Sullivan, Dalton, Galton, Turner and Fisher.

As the writer in the *Chronicle* says,

this list is not complete, but it is a good one as it stands.

TWENTY-NINE CONVERTS IN A SMALL TOWN.

From a small town in New York State comes the following good news from one of our subscribers, dated April 8, 1895 :

"I am greatly pleased with THE CONVERTED CATHOLIC, and am doing all the good I can in circulating it. There are twenty-nine converts from Rome in this town. One young lady to whom I gave THE CONVERTED CATHOLIC said it took her twelve years to learn the way of salvation, but the magazine greatly helped her, and now she is a member of the Presbyterian Church. May God bless you in your work for the conversion and salvation of Roman Catholics. G. N. Z."

ASHTON, IA., April 16, 1895.

DEAR SIR :—We have distributed THE CONVERTED CATHOLIC among the Roman Catholics, and in one case I know they did good. A lady who was brought up in the Roman Church read the magazine carefully, and now she attends our church, and has given a reading in an Epworth League meeting. Her little boy attends the Methodist Episcopal Sunday school.

Yours truly, MRS. R. C. A.

WOLFE, MO., March 15, 1895.

DEAR SIR :—THE CONVERTED CATHOLIC for March is at hand, and has given great pleasure to one whom Christ has made free from the bondage of Romanism. May great success attend your work.

REV. J. T.

FIFTY CENTS A YEAR

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent these rooms. To Catholics also it will be sent for fifty cents a year.

REASONS FOR RENOUNCING ROMANISM AND WITHDRAWING FROM THE PRIESTHOOD.

BY REV. JAMES A. O'CONNOR.

IV.

LAST month I thought I had finished the history of personation and misrepresentation by the other "Father O'Connor," but I have been reminded of another instance where I was accused of "jumping" a hotel bill by a Roman Catholic paper. In 1883 a Roman Catholic paper in Brooklyn, N. Y., published a long article wherein I was charged with all manner of crimes for deserting the "holy Roman Church." I was an angel of light and grace while a priest of the Church, but when I turned away from it and commenced to preach and write against its doctrines, superstitions and practices, no anathemas that the editor could manufacture were strong enough for my condemnation. I bore it all patiently until one day a good natured friend called my attention to an article in the paper which said that I had been recently lecturing in the West, and in every town I had visited had left unpaid hotel bills. The words "apostate," "rascal," "scoundrel," etc., were freely used by the Popish editor, and he felt happy that he had struck a mighty blow for the Church of the Pope in dealing me a deadly thrust.

It is doubtful whether calling one an "apostate," "turncoat," etc., would be a case of libel in the courts, but to be falsely accused of "jumping" a hotel bill and implied general dishonesty, is certainly actionable.

In the heat of indignation over this falsehood I forgot Paul's advice to Timothy, "that the servant of the Lord should not strive," and I called upon the Hon. Chauncey Shaffer, the great lawyer of this city, and laid the case before him. Mr. Shaffer was not only a great lawyer but also a great Christian, and he had shown me much kindness

and sympathy in the work I was doing for the conversion of Roman Catholics. He read the article in the paper, and said it was libellous. I asked him what I ought to do in the case and he replied that there were two courses open to me: one was to go to the District Attorney in Brooklyn and request him to lay the case before the Grand Jury; the other was to have the publisher and editor, whose name was Fitzgerald, arrested and brought into court. He gave me a letter of introduction to General Catlin, who was then the District Attorney, and next day I called upon him. General Catlin read the article and also pronounced it libellous. Then he introduced me to his assistant, Counsellor Foster L. Backus, a young man who had even then given promise of the distinction to which he has attained as one of the leaders of the bar in Brooklyn. Mr. Backus said he would take up the case next day, when he would have the Roman Catholic editor arrested and brought into court.

On my way home from Brooklyn I met a Christian friend to whom I related the object of my visit to that city. He expressed his sympathy with me in being thus calumniated by those who had formerly looked upon me as almost a god, and added that such attacks proved that the work in which I was engaged was successful in drawing the enemy's fire. I replied that while that was true, the methods I pursued were fair and honorable, but "the enemy," like Satan, the "father of lies," resorted to all manner of wicked devices in opposing me, and they should be punished for their libels.

"They will be punished," replied my friend; "if not in this world, surely in the next."

"Here and hereafter," I answered, "they should meet their deserts, and though they may expect to go no further down than purgatory in the world to come, the law courts will mete out their punishment in the present life."

"But," said my friend again, "you cannot take those enemies of yours into court without injuring the work you are doing for their conversion. Do you not wish that those Roman Catholic editors should be converted, and are you not laboring for that end?"

"That is true," I replied; "but there may be a better opportunity of converting them when they are in jail for their calumnies and lies than while they are out of it."

"It's a bad method," said my friend sententiously, "to endeavor to convert a man by sending him to jail first. Take my advice and drop the case, and write a letter to the Roman Catholic editor telling him that you have not been out West since you came East, and that you never 'jumped' a hotel bill or defrauded any man. You may mention also that you have been to see the District Attorney about the case, and that he considers the defamatory article libelous."

This I did, and it took the editor two weeks to make up his mind what he should do. Then he replied in a rambling letter, saying he was mistaken in the man; that he meant "the other Father O'Connor" who was delivering abusive lectures against "the holy Church" in the Western States, and that he would publish an apology in the next issue of his paper. This he did, and although the "apology" declared me innocent of "jumping" hotel bills, and expressed regret for mistaking me for another priest of the same name who had "deserted from the bark of Peter," it was not as satisfactory as could be desired; yet that ended the matter.

[TO BE CONTINUED.]

Father McGlynn's Inconsistency.

IN THE CONVERTED CATHOLIC for April it was asked, "Where does Dr. McGlynn stand in the Roman Catholic Church?" He has not yet retracted any of the things he said against pope, bishops, priests and sacraments on the public platform. Yet he is to-day to all appearances in complete harmony with Rome. Has the Doctor secretly retracted, or has Rome accepted the excommunicated priest's "heretical" teachings and forgiven his insults? What would Dr. McGlynn say to one of his parishioners who, during a dangerous illness, should refuse to receive the sacraments at the pastor's hands? Would he quote for him the words of his own letter to Archbishop Corrigan in April, 1890:

I was very near to death from pneumonia, yet I trusted I was not wholly unprepared to die, even without any sacraments.

We might propose the following as a text for Dr. McGlynn for next Sunday, taken from an address delivered by him in Cooper Union in November 1891:

And now, said Father McGlynn, in closing his address, I predict that in another generation the bitterest opponents of the Catholic Church will be the children and grandchildren of people who are thronging the Church to-day. Good Irishmen who a short time ago would have knocked the Orangeman down for saying "booh" to the Pope now join with him in saying, "To hell with the Pope."

If Dr. McGlynn should come to New York and preach or lecture from the same text again we predict that he would fill the largest hall in the city with the most intelligent citizens. Now he has only a few hundred unintelligent Catholics to hear him in Newburgh, and they do not wholly trust him, for no one knows when he may rebel against "the Church" again. He did not love the Pope when excommunicated. Does he love him now? Poor McGlynn.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

FOR the past few weeks, the daily papers have published items of news like the following :

PHELANISM DENOUNCED.

ST. PAUL, May 2.—Regarding the charges of Father Phelan of St. Louis against the Christian Endeavor society, Rev. James C. Byrne, president of St. Thomas' Catholic college of this city, says : "It is high time that some one should repudiate Phelanism, and therefore I say I do not defend him nor his utterances; nor his style, nor his manners, nor his spirit, nor am I aware of anybody in this neighborhood who has any sympathy with the whole or any fraction of his characteristic methods."

Commenting upon the above, many Roman Catholic papers, notably the *Cleveland Catholic Universe* of May 10, have drawn an alleged comparison between the liberality of Roman Catholics and the bigotry of Protestants in this way. When Roman Catholics insult Protestants the great majority of Roman Catholics protest against such outrageous proceedings. But when Protestants, especially converted Roman Catholics, "insult the holy mother Church," then Protestants applaud and encourage them. So runs the argument.

At first sight, it seems as if there was a shadow, though a very faint one, of evidence in the charge. But facts prove the reverse. Now, in the first place, it does not take long to ascertain that the charges brought against the Christian Endeavor and Epworth League societies by Father Phelan are not only groundless, but an insult to every self-respecting American Protestant. And, not only this; but, though the members of such associations are not sinless nor above temptation, they compare most favorably with any similar body of Roman Catholic young people. More than

this: in all the literature of the Endeavor Societies, or Epworth Leagues, there is not one page that is not designed to make them strong, spiritual and moral powers in the world. And the same thing cannot be said of the Roman Catholic religious literature.

For this is the point: Those so-called "anti-Roman Catholic lecturers," what do they do after all? They simply tell their hearers about *one half* only of the vileness and horrors of Roman Catholic moral (?) theology. They do not even say it; they can only allude to it. That some few ex-Roman Catholics have proved unworthy only strengthens the fact that they could not get over the effects of their early vicious training. But the truth remains unaltered that Roman Catholic theology is a cesspool of iniquity so far as regards the confessional.

The subjects studied in the text books for confessors are so filthy that no one, not even Cardinal Gibbons, would dare read them, much less translate them, before an audience composed of men only. Those subjects are not meant for the priests only; but they are the raw and, literally, crude materials out of which a set of questions is framed, and must be answered by all the penitents, young and old, male or female. The priest is allowed to use his own judgment in the confessional, and the very warnings given to him in those text books show what a terrible delusion the confessional is.

The encyclical of Leo Pope XIII. to the British nation will have as much effect as his famous bull on the labor question—that is, none at all. The *Christian Work*, May 9, 1895, says of it:

The apostolic letter of Pope Leo XIII. to the English people has been translated

ed into English and given to the public. It would probably surprise the Pope to learn—what we may believe he will never be permitted to know—that his encyclical has not aroused public attention in this country, is printed in but few of our papers, and scarcely with a word of editorial comment. The simple truth is the Pope is writing too much for his own good: certain it is, in this country at least, each successive encyclical receives less attention than its predecessor. As to this last letter of the Pope, it affirms the traditional love and care of the Roman Pontiff for England, urges Catholics to labor and pray for the reconciliation of the Anglican Church with Rome, and beseeches "all in England of whatever community" to return to the original holy unity of the Church. And the Pope "humbly" calls upon St. Gregory, St. Augustine, on St. Peter, St. George and on "Mary the Holy Mother of God" to promote this greatly desired unity of the Church. The epistle is interspersed with the usual proportion of Scriptural texts, and ends with a special prayer for England, addressed to the "Blessed Virgin." It is impossible to read the letter without perceiving both the sincerity of the Pope and his utter misapprehension of the Protestant status in England. Because a number of bewitched English Churchmen have chosen to champion certain extreme doctrines peculiar to Rome, and to borrow for their church services some forms of the Roman ritual, such as the saying of mass, with the elevation of the host and the swinging of the thurifers, together with the adoption of the institution of auricular confession, therefore the Pope seems to have been led to believe that the 30,000,000 of Protestants of Great Britain were ready to walk into the Roman parlor upon pontifical invitation. We have heard of such follies as pursuing the *ignis fatuus*, worshipping a statue, crying aloud to the desert and hunting the wind; but in point of profitless absurdity these must give way to foolishness—we use no severer term—of the venerable Pontiff in employing his time and the waning energies of a life soon to close, in sending forth an elaborate invitation to a great Protestant people to discredit a heroic past consecrated by blood, and surrender the legacy of their fathers who died for the perpetuation of religious

liberty and for the recovery of the faith once delivered to the saints, but which had become lost in the cloud of superstition and legendary myth. When the course of the earth in its orbit is reversed and the stars cease to shine in the heavens, such a thing may come to pass, but not before.

We hope the Pope is on the free list of the *Christian Work*.

The *Christian Education* in its issue of April last, says:

It has been discovered that the Catholic Church in Illinois holds in lands, buildings and other forms, property to the value of over \$65,000,000 which is not used for religious services and on which no taxes are paid. Special privileges were granted to that Church in 1845 and 1861. The archbishop is a corporation with powers enabling him to buy, sell and mortgage property for speculative purposes, if he chooses, like any real estate concern. Paying no taxes, supreme in wielding this vast money power, save as he is himself subject to a foreign power, he may well be regarded as a menace to the safety of the people. The frequent discovery of such invasions of public rights, disclosing the secret and sleepless movement of selfish and sectarian designs, gives vitality to the A. P. A. and goes far to justify its existence.

The same thing is true of almost every city in the Union. J. A. D.

[Our learned and esteemed contributor, J. A. D., squarely meets the issue raised by Father Phelan, a parish priest in St. Louis, Mo., and editor of a Roman Catholic paper, the *Western Watchman*, who said in his paper that the members of the Christian Endeavor Society indulged in lascivious conduct at their annual conventions. Several other rabid Roman Catholic papers mildly endorsed what this priest Phelan said.

The ex-Roman Catholics to whom our friend refers do not represent the converted Catholics, who not only turn away from the debasing superstitions of Rome, but give their hearts to the Lord Jesus Christ.—EDITOR C. C.]

Methodist Ministers and the Pope

The Rev. John Lee, A. M. B. D., the learned Methodist minister of Evanston, Ill., sends us the following which is taken from the *Chicago Inter Ocean*, May 7, 1895:

"Cardinal Gibbons has been requested to invite the attention of Pope Leo to correspondence that has been addressed to the Vatican by the Methodist ministers of Chicago, and which has never been responded to. A committee appointed April 1894 consisting of Revs. John Lee, John O. Foster and M. M. Parkhurst, to bring to the notice of the head of the Roman Catholic Church that the Protestants of Ecuador, Peru and Bolivia were not permitted the same liberty of conscience as the citizens of the United States, reported yesterday as follows:

"Every step of the movement thus far of the Chicago Methodist ministers' meeting to secure religious liberty for the Protestants of South America has met with the warm and hearty approval of men who in statesman-like qualities are second to none in this Republic. Two registered letters, most respectfully written, have been addressed to Pope Leo. Ample time has elapsed, but no reply has been received from the Vatican yet. Cardinal Gibbons, who leaves Baltimore for Rome this month, has been requested to invite the Pope's attention to the correspondence entirely overlooked which he has received from this ministers' meeting.

"The Church of Rome is patient and persistent; the Methodist Church is going to be equally as patient and persistent. Before this contest is ended American citizens will know to what extent the Church of Rome is the friend of religious liberty."

Protestants and converted Catholics must be conceded liberty of conscience by Romanists, or the latter will suffer for their denial of such liberty.

Roman Catholic Illiteracy.

The Paulists Fathers of this city—Elliott, Young and Doyle—are making heroic efforts to introduce Congregational singing into some of their church services. But the old folks in the church do not like this innovation, which they call a "fad," and the young people, who are always in favor of changes, retort that the old people can neither sing nor read. It is true that a large percentage of the inhabitants of Roman Catholic countries are illiterate. Statistics show the illiteracy of the Italian people and of that other stronghold of Romanism, Spain, but not much was known of Portugal until recently. Now we learn that the Portuguese are, if possible, more illiterate than the Italians or Spaniards.

The London correspondent of the *New York Sun* says in the issue of that paper (which is always friendly to Rome) for April 21, 1895:

People who remember the prodigious pother which Portugal made, two or three years ago, when England tried to bounce her out of some territorial advantage in Africa, will be surprised to know that the population of Portugal, including Madeira and the Azores, is only 5,049,729, of whom 2,619,390 are females, and that four-fifths of the population are unable to read or write. In Lisbon, where most of the fuss referred to was made, there is a population of 612,000, of whom 394,338 are unable to read or write. It is not surprising that, although the census was taken five years ago, the government has only just made up its mind to publish these figures, which it would be hard to beat in any country of the world claiming to be civilized.

Americans who see in such illiteracy an object lesson of Romanism are prohibiting nuns from teaching in public schools. The Texas Department of Education has ruled that nuns may not teach in the public schools of Texas, and that everything of a sectarian nature must be absolutely eliminated from the schools.

ON THIS ROCK WILL I BUILD MY CHURCH.

A SERMON PREACHED BY REV. DAVID JAMES BURRELL, D. D. MINISTER OF THE
COLLEGIATE REFORMED CHURCH, FIFTH AVENUE AND 29TH STREET, NEW
YORK, MAY 5TH, 1895.

"And Simon Peter said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. But I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 16-18.

THIS passage is fighting ground ; and the gates of hell shall not prevail against it."

on it have been waged long campaigns of controversy. "On this rock will I build my church." What rock? The Romish Church says, "Peter. What could be plainer? Does not *Petros* mean a rock?" Here is the foundation of the Papacy. Around the inner border of the dome of St. Peter's runs this passage in letters of gold : "Thou art Peter and on this rock will I build my church and the gates shall not prevail against it."

But the rock here referred to is not Peter for the following reasons :

First. *Our text does not say so.* The words *Petros* and *petra*, or rock, are not identical ; the former is masculine, the latter is feminine ; one is a rock, the other a stone. Here is indeed a play upon words ; in response to Peter's declaration, "Thou art the Christ, the Son of the living God," the Master said, "Blessed art thou, Simon, son of Jonah : for flesh and blood had not revealed this wonderful truth to thee, but my Father which is in heaven hath revealed it. And I say unto thee, upon this rock I will build my church and thou shalt receive a new name *Petros*, a stone hewn out of the rock, because thou hast announced it."

The Apostle John, who was the intimate friend of Peter, was called Theologus, from the fact that he was instructor in theology. His system being, substantially, this : "God is love." The Master might have said to him, "Thou art Theologus and on this theology of thine will I build my church

The Apostle James, brother of John, was an evangelist in that he declared the evangel of salvation. The Master might have said to him, had occasion called for it, "Thou art James, son of Zebedee ; thou shalt be called the Evangelist and upon thine evangel will I build my church and the gates of hell shall not prevail against it."

Our second ground for rejecting the interpretation which makes Peter the rock-foundation of the church, is *its utter unreasonableness*. The Church is the great organism through which God is working for the deliverance of the world from sin. It would be preposterous to suppose that God would found this institution upon a man—a fallible man—and Peter of all fallible men. Why are the nymphs weeping by all the brooks and rivers of the earth? The Romans would say, Because of the sorrow that befell Phaethon. And what was that? He besought of Apollo the privilege of driving the chariot of the sun for a single day and it was granted him. He grasped the lines and spoke to the fiery steeds. Away they sped among the glittering worlds, colliding with stars and planets until all space was filled with flying sparks. Then in mercy the father of the gods smote him with a thunderbolt and he fell dead by the river side. The old fable is a mere silhouette of the chaos and confusion that would long ago have resulted in the moral universe, had God abdicated His sovereignty over the church and allowed

Peter to take the reins ; but happily that he never did.

What then was this rock ? The good confession which Peter made, "Thou art the Christ, the Son of the living God." At this time our Lord was pursuing His journey through Cæsarea-Philippi, His face set steadfastly toward the cross. He greatly desired His disciples to be informed as to His divine character and mission, but as yet they had not been able to bear it. He was now moved to inquire, "Whom do men say that I am?" To this they gave various answers. "But," He questioned, "Whom say ye that I am?" Then Peter witnessed his good confession : "Thou art the Christ, the Son of the living God." It was pursuant to these words that Jesus said, "Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee ;" giving him his new name *Petros*, in recognition of his valorous words.

The truth here announced was in the nature of a great discovery. The disciples knew indeed that Jesus was a wonderful personage, for they had heard His sermons, had seen His miracles, and had taken note of His unique character. But it remained for Peter to discern the fullness of the truth : "Thou art the Christ, the Anointed One, the Messiah," whom kings and prophets longed to see and died without the sight. Thou art the Christ, from all eternity ordained and anointed to save the people from their sins. The heart of Balboa stood still with amazement when, from the crags of Panama, he saw the Pacific Ocean stretching far into the distance. A marvelous discovery indeed, but not comparable with this which burst upon the ravished vision of Simon, son of Jonah. It was the mightiest of all truths. In it were wrapt up the incarnation, the atonement and the resurrection. It had been hidden from the eyes of the wise and prudent, to be revealed

to this fisherman. The Rabbis had not apprehended it ; Jesus of Nazareth seemed to them as a root out of a dry ground and there was no beauty that they should desire in Him. The philosophers by the Ilyssus little dreamed that this Jesus walking before their eyes was the veritable Son of God ; their eyes were holden that they could not see it. But Simon Peter grasped the glorious truth. The garment of this Nazarene prophet, a man of the people, the King of the Kings disguised in flesh, fluttered aside for an instant and His royal ermine was disclosed to view. Now all His miracles were clear as day ; the secret of His wondrous sermons was explained ; and His life was perfect in all manly graces. The great discovery was made. Eureka ! "Thou art the Christ, the Son of the Living God."

1. *This interpretation of the words of Jesus making His own headship to be the foundation of His Church, is consonant with reason.* It is respectfully submitted that the other view making Peter the rock, is not reasonable. The history of the church is written in two volumes : one entitled Sinai, the other Calvary. *The Law* was given on Mt. Sinai and formed the basis of the Old Economy. That law was written by the finger of God himself, the same God who afterwards, robed in flesh, endured the agony of the cross. He stood in the midst of that economy of law, the rock-foundation of the ancient church. It would be preposterous to say that Moses was the foundation of that church since his only connection with the law was that of an intermediary who carried the tables down the mountain side, and broke them by the way. *The Gospel* was proclaimed from Calvary, written by the pierced hand of God himself; the incarnate God who stood then and stands forever in the midst of that Gospel, the rock-foundation of the Christian Church. And what part does Peter take

in this? The part of a herald only, leading the little company of apostles, whose numbers were destined to be multiplied into that great procession of evangelists whose feet are beautiful upon the mountains because they carry the glad tidings of life. Nor is there any warrant for interweaving the name of Peter with that of Christ in the primacy of the church. If Phidias was banished for placing his name in the corner of the shield of Athene, what shall be said of the presumption which places Peter in the seat of the only begotten Son of God?

II. *The view here advanced is consonant with Scripture.* The divine revelation is given in two volumes which we call the Old and the New Testament. The Old Testament is full of Christ from the protevangel in Eden, "The seed of the woman shall bruise the serpent's head," on through psalm and prophecy until the Messianic word fades out in the expiring gleam of Malachi's torch. And where does Moses stand in this Old Testament? In the midst of the camp with his hand uplifted toward the brazen serpent, the prophetic symbol of Christ crucified, crying, "Look and live!" The New Testament likewise is full of Christ from its opening picture of the child in the manger to that vision of the Apocalypse where the great multitude encircle the throne of the Crucified One, singing, "Thou art worthy to receive honor and power and dominion, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests unto God." And where stands Peter in the New Testament? In the midst of the Pentecostal congregation, speaking not of himself, but of another: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved among you by miracles and wonders and signs, Him have ye taken and with wicked hands have crucified

and slain; whom God hath raised up, saying, Sit thou on my right hand until I make thy foes thy footstool." Thus Christ is everything and Moses and Peter are nothing save as they wait upon Him. As of old it had been written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste," so it was written in the Church of the new dispensation, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

III. *This view furthermore is consonant with history.* In point of fact there never was a time when, by the great body of believers, Peter was regarded as the rock foundation of the Church, or as her primate, or as the Vicar of God. His primacy was disputed among the twelve when they contended as to which should be greatest in the kingdom of God. His authority, which never reached a claim of infallibility, was called in question when Paul withstood him to the face and the co-presbyters of Peter decided against him. The man chosen to moderate the first of the great councils was not Peter, as would have been a logical necessity had he been regarded as primate, but James, the pastor of the Jerusalem Church. In the Council of Nicea, A. D. 325, where the great controversy was respecting this very question, there was no mention of Peter's primacy, but everything centered in the headship of Christ. Nor indeed was the proposition of a Papal supremacy, founded on the primacy of Peter, ever formally suggested until the closing in the shadows of the dark ages. Its formulation precipitated the Reformation. It was in the city of Rome, under the shadow of St. Peter's, that Luther, climbing the Sancta Scala, heard, as it were, a voice from heaven declaring to him the great doctrine of a standing or a falling church—the doc-

trine of Justification by Faith in the only begotten Son of God. In all this history agrees with Scripture in the proposition that there is no primate whatsoever aside from Jesus Christ himself, except that Anti-Christ whom Paul calls the son of perdition, who exalteth himself above all that is called God and as God sitteth in the temple of God and is worshipped as God.

From the proposition that the Church is founded on the headship of Christ we proceed now to three important inferences:

First. *Here is the basis of Church unity.* All denominations are practically one in Christ, and they are one in nothing else. In vain the recent encyclical of Leo XIII. calls upon all the "separated" brethren to come under the ægis of Rome; that is, in an acknowledgment of the primacy of Peter. In vain equally are all the manifestoes put forth by the Anglican Church looking to the of all denominations upon the basis of the historic episcopate; that is, the hierarchy proceeding from the Twelve as Vicars of God. The only lodestone in all the universe which can gather up and bind together the various parts of the great fellowship, is Jesus Christ, who said, "I, if I be lifted up, will draw all men unto me." No church can be ruled out of the charmed circle if it acknowledges the supremacy of Jesus. There is already a practice and effective unity among all bodies of believers that can say, "One Lord, one faith, one baptism, one God and Father of us all."

Second. *The Catholicity of the Church also rests in this same proposition.* No proclamation of good tidings can be of universal application unless it rests upon the universality of the grace of Jesus Christ. Who is Paul? Or who is Apollos? Or who is Cephas? Or who is Wesley? Or who is John Calvin? Or who is Leo XIII.? Who are all these hierarchs? Let Christ be all in

all. There can be no substitution of the name of Peter for that of Jesus Christ on the cornerstone of the Church until it shall be announced from heaven, that God so loved the world that He gave Simon Bar Jonah to redeem it. There can be no gathering of the nations under the shadow of the Vatican until it can be truthfully said, The blood of St. Peter cleanseth from all sin.

Third. *Here also is our assurance of the perpetuity of the Church.* Because it rests upon the rock of ages, the gates of hell shall not prevail against it. The words of Luther at the dedication of the Wittenberg Chapel were wisely spoken—"Now must Christ be everything to us, and to whom Christ is everything all else is nothing. He is made unto us wisdom and righteousness and sanctification and redemption. He is all and in all." And because the Church is thus centred in the personality of Jesus, His word is her personal guarantee of safety.

Oh where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet
A thousand years the same.
Unshaken as the eternal hills,
Immovable she stands;
A mountain that fills the earth,
An house not made with hands.

SOME RELIGIOUS AND LITERARY PAPERS like the New York *Independent*, and some literary men and pastors like Dr. Washington Gladden of Columbus, Ohio, object to the methods of the A. P. A. and other patriotic societies that see danger to our American institutions from the claims of the Roman Church to universal supremacy and its attitude towards the public schools. If those pastors and papers that condemn anti-Roman agitation would give heed to sermons like Dr. Burrell's, they would see the false pretences of Rome. Next month we shall publish another great sermon by him on "The Power of the Keys,"

A SEARCH LIGHT OVER THE RELIGION AND EDUCATION OF THE ROMAN CHURCH.

BY MRS. MARTHA C. M. FISHER, WASHINGTON, D. C.

II.

IN the New York *Herald* of May 5, 1895, is an article under the headline, "Pilgrims to Visit Famous Shrines," and commences with the information that the second American national pilgrimage to European shrines will leave New York on July 10 by the Red Star Line express steamer *Westernland*, under the direction of the Fathers of Mercy. The points to be visited are then stated, with the information that the pilgrimage is undertaken at the special request of the Pope, who at the private audience with the pilgrims last year, said, "Bring me more of these good Americans;" that the Pope particularly approves of such pilgrimages because they tend to show Rome as the mother of churches; that the same spirit animates Mgr. Satolli, the Pope's representative in this country, who has given every encouragement to the movement; that Archbishop Corrigan has also given cordial endorsement to the movement. Part of a letter from the archbishop is quoted wherein he gives expression to these words: "I trust that many Catholics will be able to take part in these *religious exercises*. Pilgrimage devoutly made to a distant shrine is a *sublime act of faith*. I congratulate you and your reverend companion on the prospect that our country will be represented in this great demonstration of *Christian piety*." The italics are mine.

After mentioning twelve famous shrines special notice is taken of the fact that a visit will be made to Padua at the season when ceremonies will be held in commemoration of the seven hundredth anniversary of St. Antony's death. An explanatory item follows to the effect that St. Antony is notable as the saint who assists the prayerful efforts of

those who have lost anything! Wonderful St. Antony! what honor is thine!

Nearly at the close of the nineteenth century an infallible Pope, Leo XIII., his representative in America, the learned Mgr. Satolli, the erudite Archbishop Corrigan, in triple alliance most cordially propose an introduction of their famous, favorite saint to the "good Americans" whom they so love.

Another favorite shrine which the American Catholic tourists will see is "the house in which the Virgin Mary first received the tidings that she should become the mother of Christ! It is at Loretto, near Ancona on the Adriatic!" Of course it must be the double of the Virgin's house of annunciation as now shown to visitors in the old Galilean city of Nazareth, where St. Luke says the angel Gabriel conveyed to her the momentous tidings. The chief difficulty in supposing the house at Nazareth to have been removed to Loretto is that it is really a rock excavation over which a Roman Catholic church spreads its protecting wing, and here rather recently the writer was shown, with great unction by a pious monk, the door through which the Virgin was accustomed to pass with her water jar on her shoulder to the fountain!

The famous Catholic writer, M. Zola, having shown Lourdes, another of the sacred places named in the list, under the strong search light of his own realism, we will proceed to direct ours over the peculiar saintship of the long-suffering Antony.

The "Il Santo Basilica," built in the twelfth century and dedicated to St. Antony, is the most famous of all the churches of Padua. Many noted artists contributed exquisitely carved marbles

which richly adorn the beautiful chapel in which Antony's ashes repose. This widely worshipped saint combines militant with monkish representation, and nearly all of his pictures and figures show a babe in his arms. Plaster of Paris and pottery images about the length of one's hand abound—indeed their name may well be legion. Paintings, large and small, adorn his shrines and represent scenes of miracles which he is said to have performed during thirty years. A very large painting depicts his "greatest miracle." As St. Antony was preaching in Pavia he suddenly paused in his sermon and requested his congregation to kneel and with bowed heads repeat a short prayer, at the same time inclining his own head as in devotion. Appearing thus to his audience, he had in reality left the church. The news had been brought to him by "Our Lady" that his father had been arrested in Portugal for murder, and was at that moment on his way to the gallows. Antony arrived in time to prevent the rope being fastened around his father's neck, stopped judge, hangman, sheriff and posse. The coffin containing the body of the murdered man, being also with the crowd, St. Antony called loudly to the corpse, which immediately threw off the cover, sat up in his coffin and with loud voice proclaimed the innocence of the accused. Hastily kissing his parent the saint returned instantaneously to Pavia and arrived at the church before the congregation had raised their heads from repeating the brief prayer, and with them he raised his own head and concluded his sermon, his absence having been wholly unsuspected. Surely, no Mahatma, ancient or modern, could have done a better feat of occultism than is recorded in this sacred painting. Rome's sacred classics make one hold one's breath!

When Rome converted South America and, wholly untrammelled, set up

her system of education there, images of St. Antony were amongst the first household gods taken to the new world by the Catholics of Italy, Spain and Portugal, and figured largely in the conversion of that continent. All over Brazil churches and shrines abound where only *idol worship* is practised. Antony's image is the god, and he is the patron saint of every household; for is he not "the restorer of lost things" (?)

In the great city of Rio de Janeiro on a fine elevation stands to-day a noted church and monastery in St. Antony's honor—an immense pile of massive, three-storied, irregular architecture. Over the grand altar, directly opposite the wide entrance, appears an image of Antony five feet high, stout, dressed in a black gown confined around his waist by a cord with tasseled ends; his left arm is so curved that it forms a support for a closed book which the hand holds, and upon the book stands a baby. This baby is a doll, fifteen inches in length, dressed in white silk and a yellow sash; frills round its neck and a tinsel crown on its head; in one hand are artificial flowers and in the other a ball. Antony's right arm presses a long staffed cross, with a bouquet, against his side, and in his hand is a marshal's baton; over his shoulder to the hem of the gown is worn a broad red military sash, a star or cross of some military order sparkles on his breast, and an encircling wreath crowns his brow as of a Roman military conqueror. At a respectful distance behind this valiant saint stand two other figures—"Our Lady" and "Black Benedict," the patron saint of the blacks, who is represented as bending over the small child in his arms as if hushing it to sleep, suggesting vividly the good old Southern mammy soothing a fretful infant of the white race. No priest in Brazil can tell who St. Benedict was, when he lived or how, or when and where he was canonized!

At his grand altar, encircled by the glory of his candles, St. Antony reigns supreme—not even an image of the Christ invites an act of worship, except the wretched little dolls whom they call “Baby Gods!”

No one can be surprised at the military decorations of the much adored St. Antony when the astounding fact appears that he is a Knight Commander of the Military Order of Portugal and Brazil, is commissioned as a Lieutenant Colonel in the regular army, and receives his pay monthly the same as any living officer. With all his priestly robes, military decorations, wealth and honors, he is always barefoot—so representing his vow of poverty! The title of General is also universally accorded him in Brazil. According to Brazilian etiquette every Knight of the Grand Cross is entitled to the insignia and honors of highest rank. In 1855 Mr. Thomas Ewbank visited South America, and in his published “Sketches of Brazil” appears a literal translation of one of the receipts of Antony’s monthly payments—“Received from the illustrious Lieut-Colonel Manuel Jose Alvas da Fonseca, Treasurer and Paymaster General of the troops of this capital, the sum of eighty milrais, being the amount of pay due for the month of May last to the glorious St. Antony as Lieut-Colonel in the Army.

“To manifest the same, I sign this receipt.

“FATHER MIGUEL DA SANTA RITA,

“Superior.

“*Rio de Janeiro*, June 10, 1846.”

“Besides his rank as Lieut-Colonel,” says Mr. Ewbank, “he appears in other grades in the army and receives pay and rations accordingly for services in other provinces.” On questioning the obliging official, who explained many things difficult for an American to understand, as to how the money was paid, to whom, and how disposed of for the long time

dead saint, Mr. Ewbank was informed that the abbot of the monastery receives it all, and expends it on the saint’s person, on his clothes, washing and ornaments, wages for his servants and other expenses of his establishment. Mr. Ewbank further states, “To impress me with his manifold virtues a pious lady loaned me a small volume—‘Compendio de Oracoes, Lisbon, 1814.’” In the “Week of Love to St. Antony” the form of address on Mondays is: “Oh my St. Antony. Wonder of wonders! Credit to Omnipotence! Model of Humility! Mystic Doctor! I offer thee two Ave Maria’s and supplicate to ask the baby Jesus in thy arms the virtue of Humility!” On other days the following, “Oh St. Antony! Treasure of Italy! Precious Stone of Poverty! Human Angel! Prince of Heaven! Sun of the World! Atlantes of Virtue! Star of Spain and Portugal! Wonder of Nature! Brilliant Sun of Padua! Doctor of Truth! Trumpet of Heaven! Hammer of Heretics! Abyss of Sanctity! Rule of Perfection! Column of the Catholic Church! Honor of the Seraphic Religion, and most beloved of Glory! I offer thee thirty-six Ave Maria’s in honor of the thirty-six years during which thou didst practice so many miracles!”

Again: “Do we look for miracles? St. Antony makes death, sins, sorrows, errors, disease and devils flee away! He takes us out of prison, delivers us from pains, *and all lost things he finds*. Perils he banishes, and to everyone gives succor. Padua confesses all this. Pray for us good Antony!” Another passage explains why he is represented with a child—“Oh glorious St. Antony! who merited to receive from the hands of the Mother of God her only baby into thy arms!” “This was the highest of honors. No other Saint received such a mark of favor.” It is moreover said there was much trouble to get the infant from him, so unwillingly was he to

give it up; hence it is the common practice of his worshippers when they get out of patience with him for delaying to comply with their wishes to threaten to take the baby from him. Nothing, a devout lady says, is more effectual than such a threat."

The treatment of St. Antony in Brazil is surely anomalous. Although worshipped as "Prince of Heaven, *Light of the World*, and Column of the Catholic Church," that Church has taught the people that as St. Antony wished to be a martyr and "Our Lady" did not permit him to have that honor, he loves to be afflicted in his representatives, and very often, until they are tormented will not listen to his friends, and so the poor little images are tortured, St. Antony feeling it all in his own person wherever he is—Purgatory presumably, still questionably, for how could the Prince of Heaven, and the Column of the Catholic Church remain centuries in a place of torment? If in heaven how could he feel tortures inflicted on little stone and wooden images of himself on earth? But we must pass over these dilemmas, and proceed to show how he is treated. He is sometimes put into ovens and ash pits, and is whipped, or, taken out and thanked as the case may be. In Rio nearly every house has in its yard a shallow covered well where brackish water rises to within a few feet of the surface; these are used as places of punishment for the saint. Proverbial is the expression—"Put St. Antony into the well," when anything is lost. It was customary in the time of slavery when a runaway was missed, to raise the cover of the well and suspend by a cord St. Antony just over the water, replace the cover and leave him there in the dark wet place until the slave was recovered, when he was drawn up, Jeremiah fashion, out of his pit, and treated to profuse thanks and lighted candles. Mr. Ewbank remarks that there

is, no doubt, singular as the assertion may seem, that many were recovered by means of this heavenly slave-catcher, because they well knew of the torture being endured by the saint, and had a constant dread of some terrible evil befalling them in consequence. From the term heavenly slave-catcher, it is evident Mr. Ewbank supposes the real St. Antony to be in heaven. To my mind, it is all very confusing, and perhaps it is to all those not educated in special Roman Catholic schools!

Disappointed lottery speculators, in fits of anger, destroy great numbers of the small images, sometimes hewing them in pieces and burning them up on the coals. In this way the honor of martyrdom is often conferred on this wonderful saint. The "blessed" prints and pictures of St. Antony are quite a source of revenue to the friars; so many are continually sold. Underneath each picture still distributed in St. Antony's church in Rio is engraved these words: "His Excellency, the Most Reverend Bishop of Rio and Grand Chaplain to the Emperor, Don Manoel de Mouth Rodrigues d'Aranjo, on visiting this church, whose patron saint is represented by this image, grants to all those who repeat before this image one Pater Noster and one Ave Maria, forty days indulgence. 1842."

It does indeed seem past belief that sane popes and priests have for 700 years impressed upon their people as a religious truth that more than 1,100 years after the birth of Christ He was put by His mother, still a living feeble infant, into the arms of the monk Antony of Padua! Oh credulity, thou art the great cohesive power which holds the machine of Rome together! Credulity and ignorance—twin-sisters—all powerful, too, in boasted Catholic Spain, where out of 17,000,000 inhabitants over 11,000,000 are ignorant of the art of reading and writing! Words are

powerless in comment on such facts and figures and on such atrocious deceptions! Do we want education such as this to advance upon our shores, and shall our Government give aid to parochial schools where such worse than worthless drivel is taught?

This it is that Mgr. Satolli, the Pope's legate in our midst, desires to see established in North America as it is in South America, where Rome educates her people all her own way. What a spectacle—that of several hundred intelligent ladies and gentlemen of the United States doing as Archbishop Corrigan says, “*a sublime act of faith*,” in devotion at St. Antony's shrine in Padua! *O tempora! O mores!*

Father Phelan's Foul Insinuations.

A well known author sends us the following from Washington, D. C.:

The enclosed item is clipped from the *Sunday Washington Post* and I send it to you as a specimen of the way our press at the national Capitol regards Mgr. Satolli's mission from the Pope. You will notice the titles—“Papal Legation,” and “Papal Legate.”

It is to be hoped that the matter between the Christian Endeavorers and Father Phelan will cause our young people everywhere to inform themselves thoroughly as to the open hostility with which the Papal emissaries on our soil meet our noble Christian freedom the very first moment that they dare to let the cloven foot peep out from under the ecclesiastical robe. Satolli undoubtedly feels that the St. Louis priest was premature in his innuendos, that he was “unwise and injudicious” in his mean and vulgar boast of animosity against an open organization of the youth and strength of the present generation now permeating the world, whose watchword openly displayed upon their banners is “The World for Christ.”

The world-wide banners so inscribed,

and the glorious work of the hosts of true hearted young Christians bearing them, are indeed dangerous to the secret plottings of the Jesuit hosts, who, with the present Pope at their head, and his insinuating so-called legate at the Capitol of our great Nation—now feeling his way most carefully—are hoping in time to establish firmly in our midst Rome's flaunting banner. “The World for the Pope!” Truly as American citizens begin to realize something of the aims of the Papacy in this land, the voice of our liberty-loving people, whose grand pæan as it swells in our national hymn with hearts and voices blending in unison, must deepen in pathos as the words of petition rise to heaven.

“Long may our land be bright
With freedom's holy light.
Protect us by thy might
Great God our King.”

IN MGR. SATOLLI'S HANDS.

The Christian Endeavor Petition Reaches the Papal Legate.

In the mail at the Papal legation today was the petition of Christian Endeavorers and members of the Epworth League of Asbury Park, N. J., to Mgr. Satolli, asking him to unfrock Rev. Phelan. The occasion of its preparation and signing, it will be remembered, was the charge in the paper published by Phelan that the gatherings of the Christian Endeavor and Epworth League organizations were fraught with danger to the young people because of their opportunities for pernicious intermingling of the sexes without proper oversight.

Owing to the press of other matters, Dr. Rooker said yesterday afternoon that Mgr. Satolli had given the petition no attention, and would not in all probability for several days to come. What the monsignor will do in the matter Dr. Rooker declined to discuss, but it is the opinion in Catholic circles that nothing will come of it. Speaking of the incident a prominent Catholic authority said that that at most Mgr. Satolli could only admonish Father Phelan that his statements were unwise and injudicious.—*Sunday Washington Post*.

VALUE OF THE CONVERTED CATHOLIC.

—, N. J., Feb. 18, 1895.

DEAR FRIEND:—Your very kind letter came duly to hand, and it gives me pleasure to learn that your visit to Fall River has been a blessing to some poor souls. Fear not to sow by all waters, for you cannot tell which shall prosper; but your Divine Master has said His Word shall not return unto Him void, but shall accomplish that whereunto it is sent. I am happy to say that THE CONVERTED CATHOLIC is read by many Roman Catholics at the Y. M. C. A. The General Secretary told me that they are eager for it. I pray God to make it a blessing to them and many more.

Now, dear brother, I cannot say anything better than what was said to Joshua—"I the Lord will be with thee: I will not fail thee, nor forsake thee; be strong and of a good courage, only be thou strong, and very courageous" (Joshua ix. 1-9.)

I pray God to bless you and yours in all your labors, and bring you at last to see His face with joy. ANN EVANS.

YORK, PA., March, 1895.

BROTHER O'CONNOR:—You are certainly doing a noble work, worthy the name of a missionary or an evangelist. No publication more truthfully and bravely points out the errors of Rome's false superstitions and heresies than THE CONVERTED CATHOLIC. Would to the glory of God and the salvation of poor deluded priest-ridden souls there were more such brave defenders of truth exposing the idolatrous teachings which are little better than dark paganism. This our God-blessed land of liberty needs to instruct the American people to watch the times and keep the scarlet-robed dragon or Antichrist from overstepping his bounds. May heaven bless you in your work of love and grant your mission many souls to turn from

darkness to Christ, the solid rock in whom alone there is life eternal and forgiveness of sins. THE CONVERTED CATHOLIC should find a welcome place in every home. DR. W. H. B.

LECTURES ON ROMANISM.

Invitations to preach at camp meetings and other religious assemblies during the summer will be cheerfully accepted by the Editor of this magazine. On August 2 and 4 he preaches at the great camp meeting of the Baltimore Conference of the Methodist Episcopal Church to be held at Summit Grove. For other engagements address this office.

AID NEEDED FOR CHRIST'S MISSION.

At the meetings of the Boards of Missions, home and foreign, of the various religious denominations—Presbyterian, Baptist, etc.—last month a large deficit in collections was announced in the reports. This last year has been one of trial in every department of missionary work. Like the great organizations our own small work has suffered for lack of funds during the year. But unlike them, Christ's Mission has no great church or denomination to lean upon or come to its support in a crisis. It will be remembered that on one occasion at the Reformed Catholic Services in Masonic Temple, a Catholic woman in the audience cried out that if the pope, bishops and priests should all be deprived of life in one moment of time, the people would then have no one but the good God to go to for pardon, mercy, peace and salvation. So it is with Christ's Mission in its work for the conversion of Catholics—it has no great church or religious body to go to for financial support—no one but the good God, who directs the hearts and opens the purses of those who take an interest in the work. There is immediate need of \$500 to avoid serious embarrassment in the work of the Mission. Who will help?